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With H. Author's Compliments

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Native Education and Native Literature.

Address delivered at Bloemfontein General Missionary Conference July, 1909, by Rev. H. A. Junod, Rikatla, Lourenco Marques.

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NATIVE EDUCATION AND NATIVE LITERATURE.

I.—NATIVE EDUCATION.

Let us begin by a short historical retrospect.

In the early years of this century some rather severe criticisms were made about the way in which education was given to Native children in Native schools, especially in Cape Colony, and *The Christian Express* published some striking articles showing that a reform of the whole system was necessary.

At a meeting at Butterworth in 1903, the school Inspectors of the Transkei expressed their views on the question, and, while recommending that the standards for aborigines schools should be the same as for white schools, they proposed some amendments to the Elementary School Course of Cape Colony and adopted the following fundamental principles, which I would call the first axiom of Native Education: "Ability to read and write their own language is an absolutely necessary part of education for the Natives."

Five years ago, at the first of our General Missionary Conferences, I had the honour of submitting to that assembly a paper on the place of the Native language in Native Education. As a result of the discussion which took place then, the following resolutions were adopted in a somewhat timid way:—

"This Conference considers as of great importance the preservation and development of Native languages in Native schools and churches."

"While recognising that the teaching of the official European language of any country is necessary, it strongly urges that the vernacular should retain a prominent place in at least the lower standards of elementary schools."

"It also recommends the development of Native literature by the publication of text-books and of other books in the main dialects spoken by the South African Natives."

The subject was again brought before the second General Missionary Conference in 1906, and some much bolder and much more precise resolutions adopted:—

"The Venacular should be the medium of instruction in the lower standards of Native schools."

"The teaching of the English language should not be begun until the pupil has mastered the first elements of reading in his own vernacular."

We ask now: Did these resolutions bring any change in the system of Native Education in South Africa? Not precisely. But they certainly created a new interest in Native Education, and led many people to think that the present method of teaching the Natives should be altered.

As a proof of my statement, I beg to remind you of five facts which happened since our past Conference, and which tend in the same direction, viz., endowing the Native schools with a special course of education more suitable for them than the Code which has been formed for the European children and which is still governing the Native schools in the Cape Colony at least.[1]

1. In Natal, the Missionary Advisory Board

1 The Natal Code makes special provisions for the teaching of Zulu, but they can hardly be said to be sufficient.

The Transvaal Provisional Standards for Native Education have been formed for Natives, but do not mention at all the Vernacular.

proposed to the Department of Education a new curriculum which provides for a Zulu period of two years at the beginning of the Native School Course.

2. The Governor-General of Mozambique, after having consulted the professor of the "Escola Districtal" and the ~~Paris~~ Swiss missionaries, promulgated a Code of education which is inspired by the same principles of a two years vernacular period during which the Native books alone are used, Portuguese being taught colloquially by ear only during that time, and Portuguese books introduced only in the third year. A practical course in agriculture is given from the beginning, and text books on agriculture, geography and history have been prepared, all of which are bilingual, Portuguese on one side, Shironga on the other. This Code is now in use in the whole Province of Mozambique.

3. In July, 1908, an important Convention assembled in Lovedale in connexion with the scheme of the Inter-State College. A discussion took place one evening about Elementary Native Education, and most of the speakers urged strongly a reform which could give the vernacular its due place as the medium of instruction in Native schools. *The Christian Express* then published many excellent articles advocating this reform and created quite a little agitation in its favour.

4. As a result of this agitation and of other circumstances, the House of Assembly of Cape Colony appointed a Select Committee to investigate fully the position of Native education. Prominent missionaries, principals of institutions, school inspectors, Native ministers were subjected to a very long and careful questioning. Their answers are most interesting to read, and one can only recommend

the perusal of the Report of this Select Committee to anybody wishing to get clear ideas about the wants of Native Education. It would be easy to find amongst the distinguished persons interviewed three shades of opinion, which we might call, a centre, a conservative right, and a radical left, the anarchist party being happily altogether absent! However, not one of them denied to the Native language its right to be studied and used in the schools and to become one of the subjects of instruction. We shall have to come back more than once to this remarkable document. As a result of their enquiry, the members of the Select Committee adopted some recommendations. Those which interest us most are: "The Vernacular should be the medium up to the entrance of Standard III. Subsequently English should be the medium as far as practicable, both English and Vernacular taught as languages throughout the school course."

As regards the curriculum, a conference of representatives of the various missionary bodies, of the Transkei Council, etc., is proposed, where Natives interested in education might also be asked to attend and where the advisability of establishing a special curriculum for the Natives will be considered.

5. Some months ago a carefully detailed scheme of elementary instruction was drafted in Basutoland, extending over four years, so far as Standard II. The course which is proposed is entirely on the lines recommended by our Conference. (See Apendix II.)

All these facts are very encoraging indeed, and seem to show that the battle has been won. We might be tempted to say: 'Everybody agrees on

this principle. Everything is for the best in the best of worlds.' But, unhappily, such is not the case at all. The strange thing in this question is that everybody says; 'Oh yes. No doubt:' and in the meantime the vernacular is left aside in many, probably in most, of the schools, and attention paid to English and to English only. Why? Because English alone is subjected to examination. The less Native teachers know of it, the more they teach it, and teach it alone in order to make a favourable impression on the Inspector.

If everybody agrees with the principle, that the true foundation of Education for a Native is to know to read and write his own language, let this fundamental truth be officially recognised in the curriculum of the Native schools. Let the vernacular be introduced not only as a medium of instruction. but also as a subject of study. It must not be left to the good-will or to the option of the teachers. Let it also be submitted to a genuine examination on the part of the Inspector.

Then, if the Departments of Education accept the views of the overwhelming majority of those who know something about Native Education, let us propose to them a curriculum which might be used all through South Africa, as suggested by Rev. W. Willoughby before the Select Committee, everywhere that we have to deal with the Bantu and Native population.[1]

The aim of the present paper is a practical one:

1. To obtain this official recognition of this right of the vernacular by its introduction amongst the subjects of the school course.

1 For the coloured population, or for those parts where the Native population has more or less abandoned the use of its language, the present Code might perhaps be retained.

2. To propose a curriculum which will answer to the principles on which almost everybody agrees.

Gentlemen,—I was speaking of a centre, of a radical left and of conservative right. I have the impression that I belong neither to the right nor to the left but to the centre, and therefore I think I might ask you all to co-operate with me in preparing that acceptable Code, which we will be able then to propose to the various Governments in order to secure that unity of action which is so desirable. Our politicians have lately discussed with the success we all know the great question of the Unification of South Africa. The unification which we should like to realise in our smaller sphere of action is not so momentous, I confess. However, it is important for the future of our black countrymen. Let us allow the spirit of the time to carry us over all our differences, and if we can unite in proposals dictated by common sense, wisdom and true interest in the Natives, our voicewill be attended to and our Native brethren will obtain through our efforts a way of becoming better educated and more useful citizens.

The aspect of the question which I must confine myself to is the linguistic difficulty. It is not necessary, I think, to-day to go back to those great pedagogic principles which we were advocating five years ago, and which are set forth in our little pamphlet.[1] Nobody objects to them seriously.

The only preliminary question which I could examine is this :

WHAT IS THE FUTURE OF THE SOUTH AFRICAN BANTU AS REGARDS LANGUAGE ?

Some prophets have expressed the view that these Native languages were not worth preserving, and foretold that they would soon disappear. I am glad

1 The Native Language and Native Education.

to say that, taking into account my experience of more than 20 years, there is not the slightest indication that this will be the case. As regards the bulk of the Native population which is engaged in agricultural pursuits, far away from the towns, the mother-tongue remains, and will remain for centuries, the ordinary means of communication; and as for the educated Natives, who can use the European language, it does not seem that their new acquirements make them despise or abandon the vernacular. In the Report of the Select Committee, there are very encouraging statements proving the contrary. Some civilised Natives seem to understand now the possibilities of their own tongue and even wish to see it evolving into a literary language, a most hopeful sign of the vitality of their race. I am convinced myself that Bantu dialects are capable of a great development if only they are provided, as all European languages have been, with new terms to express new ideas and name new objects.

The Vernacular will live!

But, on the other hand, it is quite as obvious and certain that the European language, be it English or Dutch or Portuguese is making rapid progress amongst the Natives owing to the great civilising agencies at work in South Africa, the school and the labour of white people. The Natives, especially the young ones, have to know it. Their desire is quite legitimate, and the acquisition of the European language must be considered as of first importance.

In fact, considering their present position in South Africa, the Bantu races of this sub-continent *must be bilingual*, and there is no impossibility at all in the realisation of this wish. The Native, as has often been said, is a born linguist. In many corners

of the country, where two tribes live together, everybody knows two Bantu languages, often three, even four. Wait thirty years, perhaps less, and most of the Natives of the Union will have a sufficient practical knowledge of the European language to by understood by their white masters.

In what way will the two languages work amongst them? The vernacular will remain the language of home and of the soul. English, the great commercial language of the world, will be used in all the relations with white people. This distribution of the two languages amongst the various spheres of life is already seen now. In the religious domain, which is the most personal of all, the Bantu instinctively keeps his own language. He preaches and prays in the vernacular. On the other hand, he will try to speak English in the stores, on the street, in the kitchen, wherever he meets the white man; and those who want to get a higher education aspire after a full knowledge of English to enable them to teach, to act as interpreters, or to manage the affairs of the tribe as chiefs or counsellors of chiefs.

Will one of the languages overcome the other in the course of the evolution of the race? It is very difficult to say and we do not know. At any rate, it would not be before a considerable time, and we had better leave out of sight this eventuality in the present discussion of the best means of educating the Natives.

THE RATIONAL METHOD OF TEACHING THE TWO LANGUAGES.

If both languages must be preserved, both must be taught, and taught in such a way as that they will not injure each other but that their study will contribute to develop harmoniously the Native,

making him what he must be, more thoughtful, more useful, better educated.

I should describe shortly the method to be adopted in the following manner:—

Both languages must be taught from the beginning, but in such a way that the vernacular which first predominates is more and more replaced by English. This evolution is accomplished in three periods.

1. There is first a *vernacular period* of two years where every effort is made to teach the beginners to read and write their own language. It corresponds to sub-Standards A and B. The vernacular is the medium of instruction. English is taught by ear only.

2. Secondly, a *mixed period* of three years, corresponding to Standards I., II. and III., where the child receives his first English books and works at them hardly. The study of the vernacular here aims mostly at the development of the mind. In view of this, an elementary teaching of the Bantu grammar and short compositions are especially recommended. Both languages are employed as media, English as much as possible.

3. Thirdly, we reach *the English period,* when the medium is English, the Vernacular being continued till the end for purposes of explanation; English grammar, geography, history and agriculture are taught by text-books either bilingual or in English, followed by an English vernacular vocabulary.

By this method, we secure a natural transition between the illiterate stage and the educated stage, and we can hope to build on a firm base and to reach a satisfactory result.

Let us develop this plan in relation to each of the two languages.

I. THE TEACHING OF THE VERNACULAR.

1. *Vernacular Period.*

One might think perhaps that two years is too much to teach Native children a language which already they know. Here, it is true, we do not teach them new, unknown words as we do in English. We want to teach them to read and to write. Bantu orthography is more or less phonetic and does not present all the difficulties of the historical orthography of our European language. However, for Native children, to read and write their mother-tongue is a much more difficult work than one would suppose. The proof of this fact is that so few Native pupils ever are able to read fluently their Bible. Everybody has been struck by seeing even evangelists, and teachers, stumbling at each line when they have to read a page on which they had not prepared themselves specially. *Two full years, where this is the principal study, are by no means too much.*

Owing to the deplorable *tendency to mere external memorising* which is the greatest obstacle in all Native education, the first study of letters, and syllable-words must be conducted carefully to avoid at any cost the learning by heart of spelling books or reading charts. The idea of the Basutoland examiners of having separate cards with letters printed on them and exhibited before the children so as to take them always by surprise is a very good one, and anything calculated to prevent this evil must be adopted. Teachers allowing children to read in this absurd and dangerous way must be scolded by the Inspectors!

During those two years the children will certainly have learned to read the spelling-book or 1st Ver-

nacular Reader and the 2nd one; also to write and do some short dictations.

2. *Mixed Period.*

We enter then into the Mixed Period. Standards I., II. and III., Vernacular Readers III. and IV. are read without difficulty, two hours per week being quite sufficient for reading in Standard I., and one hour for Standards II. and III. But these years afford the proper time for acquiring an *elementary knowledge of the grammar of their language.* This plan is very useful and pedagogic, and I have been glad to find such a course recommended by Bishop Cameron in his statement to the Select Committee. "In order to train the mind and understand the processes of thought," said he, "the Kafir grammar, which is elaborate, logical, and on the whole regular, is a much more satisfactory instrument than the English grammar." In our Ronga schools, we have practised for many years this teaching and found easily suitable grammatical terms in the vernacular. Learning the classes of the nouns, the pronouns, the verbs and their derivatives, the marvellous euphonic concord of the Bantu sentence, is a splendid exercise to develop the literary sense and the sense of classification, and therefore it is a first rate pedagogic resource. It will also prove the best introduction to the English grammar which is to come later on.

3. *English Period.*

In Standards IV., V. and VI., I think that one or two hours per week will be quite sufficient to keep in touch with the vernacular and develop the literary taste and poetical gifts of the pupils by means of exercises in composition and versification. Bantu languages are so rich and Bantu minds so ready to see in the material world images of the spiritual,

that I believe in the possibility of the creation of a vernacular poetry to which pupils of those higher standards might quite well contribute.

We shall see later on how our principles might be applied to the Normal Course, to the School Higher and eventually to the Native College.

II. THE TEACHING OF THE EUROPEAN LANGUAGE.

It must be as thorough as possible. We do not propose at all to reduce it, as the Educational authorities might fear, being quite aware of its primary importance. But we say this teaching has been generally given without taking into account the circumstances of Native children and it has been a failure in a great many cases.

I heard the other day a very intelligent Native teacher of Cape Colony telling me: "Often pupils come to my school from outstations. They are supposed to have passed Standard III. They read easily a Standard III. Reader indeed, but they do not understand a word of it, and when I examine them in Kafir, they are unable to read the 1st Kafir Reader." Four years of study have had this deplorable result, a useless knowledge of English words which are not understood and almost as complete ignorance of Kafir reading. Of the children 80% leave school after Standard III. If such is their condition at that stage, what will have been the benefit of their education? What will remain of it to help them in their life afterwards?

Professors of Lovedale have assured me that the students who have passed all the Standards and enter either the Normal or the School Higher Course have a knowledge of English inferior to what it was 15 or 25 years ago! They explain this fact by the prevalence of bad methods in teaching it. Such a declaration is quite sufficient to make us

devise better means of teaching the European language than those employed up to the present day.

1. *Vernacular Period.*

The first mistake which is generally made in the Native Schools governed by the Code framed originally for white pupils is this: *Beginners in the Sub-Standards are given at the same time a Kafir and an English Reader* and are expected to learn both together. They begin with the vowels. Well, A is pronounced A in Kafir and E in English; E is E in Kafir, I in English; I is I in Kafir and Æ in English; U is U in Kafir and IU in English. For each vowel except O the Native child has to learn two values! The same for the consonants. Take for instance in Kafir, three consonants only are pronounced in the same way as in English, and C, Q, X are clicks. And you impose on the heads of these poor Native children the burden of learning at the outset two different alphabets with the same signs! What an awful confusion must result from such an absurd and anti-pedagogic system. We would not submit our own children to such a strain when being still young and wanting so much care; they make their start in the Lower Standards. Do you believe that Native children have twice as much capacity of learning when you ask from them that, at the end of the first year, they *spell* and *read* an English Reading Primer, however easy it may be, and at the end of the second that they do the same for an Infant Reader! This is what the provisional Standards for Native Education in the Transvaal are exacting. When the inadvisability of such a plan was pointed out, Native children, having in the meantime to master their First Kafir Reader, we were told that, as regards Vernacular, the Department did not take it into consideration, that we

might teach as much of it as we like, outside of the programme, but it would not be examined. Now, gentlemen, such an answer means the throwing away of the vernacular from the Native schools, and we cannot consent to that, neither as pedagogues, nor as friends of the Natives, nor as missionaries.

Inspector Bennie, of Cape Colony, has very well seen for himself the impossibility of running both sets of books in the Sub-Standards, and in a communication to Dr. Muir, reproduced in the Report of the Select Committee, he wrote: I recommend children being put to English reading and conversation of an extremely simple kind in Sub-Standard A., and devoting all their time to the learning of one language until they enter the class for Standard I. They are able then to learn Kafir reading with the greatest ease since it is spelt phonetically, and 1½ or 2 hours a week are sufficient in the Standards for given efficient instruction in Kafir (Report p. 39). Here, you see, the difficulty is considered and another alternative proposed, to begin with English books and to introduce the Kafir books afterwards. But that solution is the immolation of the vernacular. It means the annihilation of the principle that the *base* of all the instruction of the Natives is the ability to read and write their own tongue. I am glad to say Mr. Bennie seems to have changed his mind on the question, because his evidence before the Select Committee is very much to the point and quite different. He insisted on a thorough instruction in Kafir which, instead of being optional might quite easily be made part of the Course up to Standard II. and perhaps to Standard III. But he emphasises quite rightly this point, English must not be neglected in the lower Standards, because, if so, a great pressure

will be felt in the upper Standards, the children having then an insufficient knowledge of English.

On this point, I quite agree with Mr. Bennie and Mr. MacLaren. English must be taught from the first, but *not by books*, by any means, *but by ear*.

The first thing for Native children coming from the Bantu kraal is not to learn to read English but to learn to speak it, and the sooner the better. In a conversation which I had on this question with Mr. Clarke, to whom the direction of Native Education in the Transvaal has been committed, he insisted on the advisability of teaching infants the new language, as infants catch much more easily sounds and words than children at a later age. But it is by teaching it *colloquially* that we shall best use the inborn imitative faculty of the Native child.

In order to help the Native teachers, who often have so little imagination, to give those lessons, we want text-books of English conversation for non-English-speaking people. They exist actually. I would recommend especially the American Series of D. C. Heath & Co., Boston. They are inspired by the Berlitz system of learning language so much in vogue now, which consists in establishing a direct connection between an object and a sound, viz., the sound of the word of the new language which designates that object. This method is ~~divided~~ described as follows in the preface of that book: Teach the language objectively, in naming the objects or actions, which the pupil is familiar with, and afterwards the qualities and relations of the same objects and actions. [First Book for Non-English-speaking People, D. C. Heath, Boston (p. 4).] You tell the child: This is a table; this is a pencil, ... and

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he looks at the object, not at a written word. Then in two years, with a properly graduated book in the hands of the teacher, he will catch by the ear ten times more of English words than if he had all the difficulty of reading them. When, after this study, he comes to the First Standard, he will be as much as possible in the same position as an English boy: he will know the words which he is going to read.

During this first stage, vernacular must be the medium of instruction. But I quite agree with the Inspectors that, even during the vernacular period, orders might be given in English and things indicated by their English name, as long as the pupils understand them. We must try to teach them as much of English by ear as time allows, provided they duly accomplish their first duty during these two years, in learning to read and write their own language.

I am glad to see that the Principal of Healdtown, Rev. R. F. Hornabrook, has advocated exactly the same policy before the Select Committee:

The absolute exclusion of any English primer from the Sub-Standards must be considered as the second axiom of Native Education.

Cannon C. Bulwer of Umtata, in his evidence before the Select Committee, went so far as to postpone the introduction of an English Reader till Standard III. I think this delay would not be necessary, provided the Readers of Standard I. and II. were of a sufficiently simple character.

2. *Mixed Period.*

The child having been duly examined in Kafir reading is admitted into Standard I. Now we begin to put English books in his hands. Before that, it would perhaps be well to teach him the elements

by means of a set of charts so composed as to form a transition between Vernacular and English reading. The American Zulu mission and the Swiss Delagoa Bay mission follow this plan with success.

Which books are we to choose? The Royal and other Readers of old times having been composed for white children contained often words and ideas totally incomprehensible for Natives. I am glad to say that the criticisms directed against them have attained their aim. We have just received a set of five South African Readers published by Nelson & Co., which are admirable and almost perfect. Carefully graduated, the stories and ideas being quite within the reach of African boys and girls, they are a very precious acquisition for Native schools; and they ought to be adopted everywhere. I would recommend the primer for Standard I., the Infant Reader for Standard II., and Books I., II. and III. for Standards III., IV. and V. respectively. To make things more simple I would prefer to see those five books named, Book I., II., III., IV. and V. in order to correspond to the standards. Of course the standards of English knowledge which Nelson's Book III. represents (Book III. being used in Native Stannard V.) is not exactly the same to which the Crown Reader No. V. stands. But in addition to his knowledge of English, a Native boy of Standard V. possesses all his vernacular attainments and both together class him certainly at as high a standard as his white class-mate passing ordinary Standard V.

If someone were objecting to what he would consider as a lowering of the study of English, I would quote the experience of the school Inspectors of Cape Colony, who declared by the mouth of Mr. Bennie: "In the lower Standards, I., II. and III., it

would be a help to examine the pupils in part of the English Reader only. It would be a real relief if they were allowed to take half of the English book instead of the whole." (Report S.C. p. 426). We cannot practically expect Native and white children to have the same knowledge of English in corresponding standards. If this is admitted, then let us better adopt at once these Nelson Readers specially prepared for South African Natives.

These five books would take five years for the average Native children to learn. But it is quite possible that, owing to the practical knowledge acquired in the sub-Standards by the lessons of English conversation, some intelligent pupils would be able to read more than one book in one year.

I have mentioned already the great danger of Native education, viz., this absurd learning by heart which spoils the mind more than it helps it. It is much more to be feared with English books than with vernacular ones. No doubt, unintelligent teachers are very much to be blamed for the parrot-like way of learning which characterises so often the Native schools. They do not insist on the children translating what they read, Hence the absence of comprehension. Pressure of examinations also leads to this bad result. But that tendency of committing everything to memory in a purely mechanical manner, is but one of the forms of the imitative tendency which is common to all primitive races. It must be considered as a specially weak point of the Bantu of this and perhaps of the next generation, and therefore it must be dealt with by special means also. What can be done to fight against it? One of the best means of checking the spreading of what I will call "the mildew of Native

education" would be to make the English Readers bilingual, one page English and the opposite page vernacular. If translation were always done, and if the teachers could be trusted not to let a word pass which is not understood, this provision would not be necessary. But we all know by experience that this is not the case and bilingual books would minimise the evil as much as possible; the child itself would be able to understand, and there would be no excuse for the teacher if he was still allowing parrot-like learning. The size of the books would have to be increased, but that does not matter much as long as the books provide a better education. For the more advanced Readers, a vocabulary at the end, giving the translation of all the words emyloyed in the text-book, might be sufficient.

In this Second Period, both languages would be employed as medium of instruction.

3. *English Period.*

In the Third Period, which I termed the English Period, Standards IV., V. and VI., English ought to become more and more the medium. As Inspector MacLaren proposes, Kafir should always be used for purposes of explanation. This principle holds fast all along up to the Normal and School Higher Course. But in those later stages, one may hope that the necessity of using the vernacular would be less and less felt.

Here, in the Third Period, we begin to have higher subjects taught: 1. *English Grammar.* It ought to be practical, consisting more in learning inflexions than syntax, and might be reduced very much in order to give place to the teaching of *Agriculture*, which is the most important of the industrial subjects and which would be welcome

because it would bring some practical help to the people. As regards Hygiene, Nelson's Book (Standard V.) contains lessons on it as well as on Botany. They can hardly be considered sufficient. A South African Reader No. 4, corresponding to Native Standard VI., might be prepared which would combine lessons on these two subjects of Hygiene and Agriculture appropriate to this country. As regards Geography and History the School Course of Cape Colony ought to be slightly modified to answer to the wants of the Natives as we shall see later on.

Having reached so far in our description of the best method of teaching Vernacular and English to the Natives, we put the following great question: Is it possible to maintain for the Native schools the present courses of elementary education which are in operation in the various colonies of South Africa? Though we do not feel any inclination to propose changes for the mere pleasure of changing, though we do not favour any measure of exception, any class legislation, we are bound to say that, in the interest of the Natives themselves, a special Code must be adopted.

THE NECESSITY OF A SPECIAL NATIVE CODE.

Let us consider the Elementary School Course of Cape Colony. It is a very good one, indeed, quite on modern lines of pedagogy. I will not pretend that older ones were better. But it has been made for white children who are supposed to know the European language as their mother tongue. In name of the very ~~this violation of the~~ modern principles of pedagogy which inspired this Code, we say: It cannot be applied as such to Native Schools. It must be amended.

First reason. Everybody agrees that the base of all education for a Native child is to know how to read and write his vernacular. This Code does not contain a single word about the vernacular. How could it be employed for schools where more than half of the time must be devoted to produce this base, at least in the lower standards?

Second reason. We have seen that the rational method of teaching the two languages was to institute three periods, with transitions carefully managed between the primitive or vernacular period, and the English period. How could a Code be used which ignores absolutely this state of things, and makes no provision to accomplish that evolution?

Third reason. The Code of Cape Colony, as well as the Provisional Standards of the Transvaal, admit English Primers in the sub-standards, a provision which is quite right for white children but altogether wrong for Native infants!

Fourth reason. The study of the Vernacular Grammar ought naturally to precede the study of English Grammar. There is no mention of it in any of the South African Codes.

For all these reasons, and others stated afterwards, we want a special Code.

But let it be well understood that the Native curriculum, which we will try to make as little different as possible from the European one, *is not inferior to it*, and aims at the same standard of education. We do not want, by any means, to check the development of the Native mind and race, but to employ better methods to realise it. Let us try to combine the best features of the Elementary School Course of Cape Colony, of the Basutoland

Junior School Course recently drawn up, of the Mozambique Code for Native schools and of the Code followed by the American Zulu mission. The result of this combination is the present plan which I beg to submit for your consideration.

ELEMENTARY SCHOOL COURSE FOR NATIVE SCHOOLS IN SOUTH AFRICA.

Allow me to add a few remarks on this plan.

Bible teaching has been recognised as being of primary importance. It ought to develop more the moral than the historical element. The two first years are devoted to the Gospels, the three following ones to a rapid perusal of the Old Testament History, and the three last ones to a detailed life of Christ.

Recitation. We abolish learning of English poetry as being apt to teach Native children too grand and uncommon words which they use wrongly afterwards. Recitation of clear, plain prose will be more beneficial.

Arithmetic. We follow almost entirely the Cape Colony School Course here, as this branch can be taught from the beginning in English without harm. The Bantu numeration system cannot be employed any longer as soon as one starts operations involving numbers of two figures. However, we should adopt the suggestion of the American Zulu mission to teach to count in both languages by means of little sticks, stones, beads, etc. There ought to be more problem work to develop the faculty of reasoning and less external mechanical exercises on reduction of weights and measures, exercises in which the indolent Native pupil finds a great delight, too great, indeed! In the higher standards a simple teaching on Book-keeping would be more useful than the

study of complicated Proportions and Fractions, Natives having generally much difficulty in managing money in the proper way.

Geography. We combine the new and the old method in order that children leaving the school in the earlier standards may have, notwithstanding, some knowledge not only of their immediate surroundings but also of the great features of the earth which everybody should know.

As regards *History* we think that in the VI. Standard there ought to be a teaching of general History, the population of this country being formed of so many European races; English History might be learned under a more reduced form in one year.

Industrial teaching. Everybody agrees that industrial teaching must be introduced into the Native Course, and agriculture is certainly the easiest and most useful subject to adopt. I propose to follow the system of the Mozambique Code which provides two hours at least per week for practical agriculture from the earliest standards, and teaches it in the IV. and V. Standards by means of a bilingual textbook of about 42 pages (21 in each language).

The Governor-General has promulgated a law according to which each school has the right of acquiring from the State three morgen of land, and will receive from the Department of Agriculture improved seeds for its gardens. The product of the school field is to be divided between the mission, the teacher and the children, the State keeping for itself one quarter and creating a scholar fund by means of this somewhat problematic revenue![1]

Hygiene is also mentioned in the VI. Standard.

1. In Bechuanaland and in other places where the nature of the country does not allow the cultivation of gardens near the schools, an alternative course of brickmaking or building or basketmaking might be adopted.

and, as we have seen, might be taught by means of the Reader which must be prepared for that Standard.

THE VERNACULAR IN HIGHER EDUCATION.

We have to consider, here, under the name of Higher Education: (1) The Normal Course; (2) The School Higher and Matriculation Course, the University Course of the future Inter-State College.

I. THE VERNACULAR IN THE NORMAL COURSE.

1. We do not propose to use it as an *ordinary medium,* at that stage. English must be studied intensively by pupils in the Institutions where they must be made to speak it the whole time. It is the only way for them of mastering it completely. However we put as a rule that vernacular ought always to be at the disposal of the teacher for purposes of explanation. All the Normal Teachers ought to know the vernacular. So long as they have not yet acquired it, tutorial classes ought to be provided where an intelligent Native knowing English well could explain to the pupils what the white teacher was unable to make clear to them owing to his ignorance of the Native language. It would be very helpful if all the missions were adopting the plan of the London Missionary Society. As long as a worker in the mission does not know the vernacular, he receives only 9/10 of his salary and he has to pass examinations to prove that he has mastered it before he gets his full pay! Splendid mission indeed! What astonishes me is that an exception has been made for the Tiger Kloof Institution where teachers are not obliged to learn Secwana, because they are supposed to teach in English alone. It seems to me that the knowledge of the vernacular is most necessary when you have to explain more difficult subjects.

2. If the vernaculer must not be the ordinary medium in the Normal work, however, this Course ought to be altered on many points if it is to suit the improved Elementary Course which is proposed. One instance only: I attended the other day a very interesting lesson in one of the Normal Institutions of Cape Colony about the best way to teach pupils to read. The teacher compared the alphabetic method used in former times with the synthetic method of to-day and was showing the superiority of the second one.

He told his pupils: First teach children to read at once words of two letters like, *at, it, in,* and then show them how the addition of one letter in front make them: cat, mat, rat, pat, or pin, tin, sin, etc. It was very interesting and convincing indeed. But if Native children are first to learn to read their own tongue, they will never meet the difficulties which English children have to face. They will start their English reading knowing already all the letters of the venarcular alphabet which they learned in Sub-Standards A and B, all the combinations of those letters which are met with in Bantu. Their difficulties therefore will be totally different for them. The first one is that they will have to learn a new value of the letters. There they will have to accustom themselves to another syllabic system where syllables end by a consonant, a thing which never happens in the South African languages except in the locative case. Consequently it is obvious that the chapter on Reading in the School Method is to be entirely re-written, when you have to prepare Native teachers whose duty will be to teach Native children. On some other points also alterations ought to be made.

I should like to see our Inspectors, men having a pedagogic training, and having learned Native languages, preparing that chapter on reading according to the rational principles which are followed now everywhere in education. There is an original study to make, an adaptation of princple to new circumstances, and how interesting it would be for a man well trained in pedagogy to attempt it.

3. Teachers in the Normal Course have found that the curriculum now followed in Cape Colony is too hard for Native students. Every now and then something new is added and it has become a very heavy burden, without proving more effective.

On the other hand there is too little in it to give the future teacher a real, genuine education which would broaden the sometimes very narrow horizon of his intellect. The subjects which might be introduced are five. Three of them are required because they will have to teach them in the Elementray Schools, and they ought to know them somewhat more fully, viz., Theory of Agriculture, General History and Hygiene. The two other subjects which would be useful for them are: An elementary Course of Science giving them an insight into the organism of the world and its four kingdoms, mineral, vegetable, animal and human, and also a Course teaching Morals, in view of the strengthening of their character. The Course of Science is given in our Swiss Mission Training School of Rikatla with a text-book in Ronga called "Butibi." It is very useful in fighting Bantu superstition. Teaching of Morals is given in Amanzimtote. How desirable it is that all these branches of study should be introduced into all the Institutions!

But on which of the actual subjects of the Normal Course could retrenchments be exercised in order to give time for the new one? One hour per week would be necessary for each of them, at least. I leave to men more competent than myself to answer the question.

2. THE VERNACULAR IN SCHOOL HIGHER AND MATRICULATION COURSES.

Professors teaching these classes feel that the present syllabus does not do justice to Native students. They have to pass examinations where the standard of English required for them is much too high. Instead of having to explain Browning or other difficult authors, books like Robinson Crusoe would be quite advanced enough. What would be just is to require from them a high standard of knowledge of their own tongue, corresponding to the standard now adopted for English for white students. And even if the questions in English put before them were less difficult, they ought to be considered as advanced as their white companions who have never studied Kafir.

The five subjects which we mentioned for the Normal Course as very desirable for the education of Native Students ought to be introduced here also and the two Courses made parallel.

3. THE BANTU TEACHING IN THE UNIVERSITY COURSE.

We all desire the Inter-State Native College to be organised as soon as possible. Its promoters have very wisely declared from the beginning that this College would have to be run on lines which would answer to the character and to the wants of the Natives. Of course the teaching would have to

be entirely in English, though tutorial classes might be held in the vernacular if necessary. However, that Institution, where the best educated men of all the South African tribes will meet, must remain Bantu, that is to say, it must become a centre of Bantu study, and in this way an important contributor to anthropological science.

Five subjects at least might be treated by these African students who would be the collaborators with their masters in the work of research:

Comparative philology of the Bantu languages, Bantu Folklore, the religious ideas of the African, Superstition and Science (viz., how Science shows the insanity of the main Bantu Superstitions, witchraft divination, taboo of all kinds, etc.) Bantu Social Customs (lobola, polygamy, etc.)

Facts might be gathered, arguments collected and light thrown on the darkest recesses of heathenism, and the work might have an incalculable influence in civilizing the race by means of its better members,—without mentioning the gain Ethnograpy would make. This great work of research and of enlightment would certainly justify the creation of a magazine which would make that special activity of the College known and appreciated amongst the scientific circles of Europe and America; such a development would be one more justification for the College. This Institution would not draw the best South Africans away from their land in any sense, but, in showing them the interest attached to their own traditions, it would encourage them to keep in contact with their own people.

II.—Native Literature

On this subject, I intend being very short. I was asked first to take this paper on Native Litera-

ture and tried to establish a list of the books published in the main South African vernaculars, viz., Sesuto proper with its branches, Sepedi, Sechwana, Levenda, Zulu, Kafir, and Thonga-Ronga. Whatever one may say against mere intellectual education, books are of first importance in teaching, and, dealing with Native education, it will not be out of place to give here that list, though I am aware that it is not complete by any means. I ask every person knowing books omitted in it kindly to send me the titles of them, in order to publish it under a definite form in the Report of the Bloemfontein Conference.[1] Grammars, Dictionaries, Scientific Works compiled for Europeans are not included in it, but only books written *for the Natives* for their educational or religious development and still existing on sale.

At our last Conference, the reporter on this subject humourously declared that, as regards Native Literature, one could say about it what had been said about snakes in Ireland. There are none. I am sure Mr. Stormont will be astonished to see that there are at least 40 different books published in Sesuto and actually within the reach of the Sesuto tribe: 15 in Sechana, 6 in Sepedi, 6 in Levenda, 35 in Zulu proper, 20 in Xosa, 11 in Thonga proper and 21 in Ronga. This does not yet represent a vast literary wealth, but it may be said to be a fair beginning.

We can distinguish amongst these books different kinds:

1. *The Religious Books.* First of all the Bible, now entirely translated in Sesuto, Sepedi, Sechwana,

1. Please send this information to my address, P.O. 21, Lourenco Marques, if possible, before the 15th of July.

Xosa, Zulu proper, Thonga and partly in all the other dialects. Besides the Bible, there exist at least 15 catechisms, 3 translations of the Pilgrim's Progress, etc.

2. *The Educational Books.* Primers and Readers exist in all the languages. Sesuto and Thonga have special vernacular text books of Geography, Zulu of Arithmetic. Ronga possesses a Grammar of the Native language in Ronga, and also quite a set of bilingual books (Portugese-ronga) printed by the Government for the teaching of Portugese, Geography, History and Agriculture.

3. *Books of Science and Imagination.* They are very few. Sesuto has two interesting compositions owed to the pen of Native writers, a description of the customs of the tribe and a novel; this second book by T. Mofolo being especially noticeable. A book on Astronomy, written by the Rev. S. Duby, has just been issued. Zulu proper possesses three books on the history of missions in Africa and the South Seas, published by the American Zulu Missions. Kafir has an interesting collection of Isibongo and other Native poetry gathered by the Rev. W. B. Rubusana. Let us mention also the Kafir Health papers which have just been printed in Lovedale. Ronga has a little scientific encyclopædia, the most complete work of the kind in any South African language. In addition to these, there are, I might say, there have been a good many papers published fortnightly or monthly for the various tribes, some of a political kind, like *Imvo* and *Izwi* in Kaffraria, *Ilanga lase Natal* in Natla, *Naledi ea Lesotho* and *Africans* in Lourenco Marques; some of a religious

character like *Leselinyana* of Basutoland, *Mogwera ea Babaso* in Pedi, and many others. Those which appeared for a time and disappeared after a very short life are even more numerous.

Such is the approximate, if not absolutely accurate picture of the presently existing Native Literature. Looking at it as a whole, Missionaries and educated Natives of this sub-continent cannot boast of having yet accomplished marvels in the field of literature. Some missions have contributed very little to this too scanty Bantu library. The French Mission of Basutoland is perhaps the one which has done best, an interesting feature there and elsewhere being that educated Natives begin to write books which are not devoid of literary skill.

Having to treat the subject only in relation to Native education and in connection with the Native school course which I had the honour of proposing to you in the preceeding pages, I shall only express the following wishes:—

1. Each language ought to possess at least three graduated Primers and Readers to teach reading from Sub-Standard B to Standard III. The 4th one could be the New Testament or Pilgrim's Progress as long as a special 4th Reader has not been prepared.

2. Missions working among tribes speaking the same language ought to unite in producing readers which would be used all over and could be improved owing to the better sale which they would likely meet.

3. A graduated phrase book for the oral teaching of the European language in the Sub-Standards ought to be prepared in each language for the use of the teachers. We cannot expect them all to be able to give these lessons properly without a guide.

4. Nelsons' South Africa Readers might be used afterwards, the two first ones accompanied by

literal translations, the three last ones provided with a vocabulary at the end of each of them; or there might be a vocabulary under separate cover for the five together.

5. Bilingual books on Geography, History, eventually Agriculture, and Hygiene, ought to be prepared for the higher Standards.

6. As regards the five subjects which we proposed to introduce into the Normal and School Higher Courses, our Conference ought to designate five men to undertake their composition in English, and the Missionary Conference in each tribe ought to chose the men fitted to translate them into the different languages.

7. The Colonial authorities ought to be approached and asked to consent to a revision of the Native School Code in order to come to a uniform and rational method of teaching the South African Natives.

8. Should they be willing to realize this union on the lines approved by the Conference, they might be asked to contribute to the expense of writing and printing the educational books needed for the realisation of the scheme.

Gentlemen,—The position of the Christian Missions in South Africa is becoming every day more important and more difficult as the Native population itself becomes every year more aware of the possibilities lying before it and as the Native element acquires every year a stronger position in the commonwealth of our sub-continent. The future seems often full of dangers, owing to the many defects of the Native mind, no doubt, but also owing to the selfishness of a great part of the white population. However, we must keep up our faith in the destiny of the Native and still more our faith in the power of God.

But that future depends to a great extent on us, in the method we are employing, on the way we are teaching all that mass of people emerging from barbarism.

I believe myself in the Bantu soul. It has received from God a great many gifts of imagination, of common-sense and of endurance. It possesses the power of eloquence and the sense of music and of poetry. I think it is capable of reaching in the course of time a real literary development, and I hope it will elevate itself to a true moral refinement. But it must be treated and taught in the proper way. Its education must not be a servile and childish imitation of our language and of our thoughts. Development must proceed from within, it must be an African lily growing out from the African soil, and not a transplanted European rosacea miserably vegetating under a sun too hot for it!

Let us wisely direct the evolution of the Native races along natural and healthy lines. This is also a part of our ministry of love and of salvation!—

Rikatla, April, 1909. H. A. JUNOD.

APPENDIX I.

SOUTH AFRICAN NATIVE LITERATURE.

1 LESUTO.

1. SUTO PROPER.

1. RILIGIOUS LITERATURE.

Bibele (Bible published year 1881)	Paris Evang. Mission,	Morija.
Lifela, 452 Hymns	,,	,,
Tsebeletso ea Kerek (Liturgy).	,,	,,
Matsohlo a Testament ea Khale (Old Testament Stories)	,,	,,
Matsohlo a Testament e ncha (New Testament Stories)	,,	,,
Leeto la Mokeete (Pilgrim's Progress)	,,	,,
Phuthollo (Bible Dictionary)	,,	,,
Hlaloso ea Luka (Commentary on St. Luke).	,,	,,
Hlaloso ae Epistole tseling (Commentary on Paul's Epistles)	,,	,,
Hlaloso ea Epistle ho ba Roma (Commentary on Romans)...	,,	,,
Polelo (Line upon line).	,,	,,
Mahlomola (Lord's Passion	,,	,,
Bangoli ba Bibele (Introduction to the Books of the Bible)	,,	,,
Megogo	,,	,,
Palestine mehleng ea Yesu Kreste (Palestine in the times of Jesus Christ) ...	,,	,,

Katekism ea Religion	Paris Evang. Mission, Morija.	
„ „ Bible	„	„
„ „ Luther ...	„	„
Kakaretso ea Bibele. ...	„	„

EDUCATIONAL LITERATURE

IN SESUTO PROPER.

Sepeleta sa Adama (Lesuto Primer)	Paris Evang. Mission, Morija.	
Sepeleta se Secha	„	„
First Lesuto Reader ...	„	„
Paliso (Sesuto Reader Stories)	„	„
Pehisano (Phrase book)	„	„
Grammar ea Pagalang se English	„	„
Exercises se English le se Sotho	„	„
Geography ea Mafatse (of the World)	„	„
Geography ea South Africa	„	„
Pina tsa Mefuta-futa (School Songs)	„	„
Nteteroane e Litsontso (A. B. C. Illustrated) ...	„	„

LITERATURE OF IMAGINATION AND SCIENCE.

Mekho le Maele o Ba-Sotho (Proverbs and Customs, by Azail Sesheke)	Paris Evang. Mission, Morija.	
Moeti oa Bochabela (Native Novel, by T. Mofolo) ...	„	„
Tseosing of Suto Lore (Folk-lore), by E. Jacottet	„	„
Tsa Leholimo le tsa Lefatse (Lessons on Astronomy) by (S. Duby)	„	„

Papers Published.

Leselinyana	Paris Evang. Mission, Morija.	

2. SECHUANA.

Religious Literature.

Naledi ea Lesotho.	Mafeteng.
Seoh e eopelang (360 Hymns, ...	Hermansbury Mission, Bethany.
Mekhua ea go opela life-la (185 tunes) ...	,, ,,
Hape ea Sekolo (Songs for Schools)	,, ,,
Tirahalo ya Beibele (Bible Studies) ...	,, ,,
Kategesma e kgolo (Large Lutheran Catechism)	,, ,,
Kategesma e enyane (Small Lutheran Catechism)	,, ,,
Primer	Berlin Mission.
Dithero (Sermons for every day)	,,
Some Hymns ...	Weslyan Misssion.
Addresses, by A. Sharp.	,,
First and Second Catechisms,	Rev. Rolland.
Class Book and Book of Offices	,,
The Bible [1]	London Missionary Society.

EDUCATIONAL LITERATURE.

Lokoalo la ntlha (Spell-book and Reader)	Hermansbury Mission, Bethany.

MISCELLANEOUS.

Almanak oa Moshapa Tsela	Hermansbury Mission, Bethany.

Paper Published.

Moshapatsela, monthly (in its 10th year)	Hermansbury Mission, Bethany.

1. I have not been able to get information about the books of the London Missionary Society in Sechuana.

3. SEPEDI.

The Bible ...	Berlin Mission,	Pretoria.
Bible History (New and Old Testment) ...	,,	,,
Katechism and Hand-Book to Katechism ...	,,	,,
Hymn Book	,,	,,

Educational Literature.

Primers and Readers	Berlin Mission,	Pretoria.

Literature of Imagination.

History	Berlin Mission,	Pretoria.
Ditaba tsa Mehutahuta (Extracts of Native History)	,,	,,

Paper Published.

Mojwera oa Balaso (Fortnightly)	Pretoria.

4. SEWENDA.

Religious Literature.

Lessons from the Gospels and Epistles	Berlin Mission,	Shivas.
Life of Jesus Christ ...	,,	,,
Psalms	,,	,,
Katechism	,,	,,
Hymn Book	,,	,,

Educational Literature.

Primer ... ...

ZULU—KAFIR.

1. KAFIR—XOSA.

Religious Literature.

Bible	Wesleyan Mission,	Lovedale.
Kafir Hymn Book	Presbyterian Mission,	,,
Uhambo lomhambi, Pilgrim's Progress Translated by Tiyo Soga	,,	,,
Intshumayelo yezi Ngelozi, Angels Message	,,	,,

Umhlobo wa bashumayeli (Preacher's Friend, by Rev. W. Hunter, Wesley. Mission, Methodist Publishing Office, Cape Town.

Ukuvela Kwenini (Bible Stories) ... ... „ „

Ku Magalati (Explanation of Epistle to the Galatians, ... Lovedale.

Incwadi yokutyila Isiprofeto sika Yosheya (Explanation of Prophets). ... ... „ „

Imbali se Imbalo I, II, III, Rev. J. Morris, Wesleyan Mission, Lovedale.

Amaweselie Hymns and Prayers ... ... „ „

Imiteto yomanayo, Kafir Tracts ... ... „ Lovedale.

Hymns and School Songs ... Berlin Mission

Katechism (Order of Service ... ... „

Educational Literature.

First Kafir Reader, Presbyterian Mission, Lovedale.
Second „ „ „ „
Third „ „ „ „
Primer ... ... Berlin Mission.

Literature of Imagination, Science, History.

Zemka inkomo Magwaladini, by W. B. Rubusana Butler. London Lovedale.

Papers Published.

Imvo Zabanzundu lase Africa, Weekly, King William's Town, Editor Jabavu.

Izwi Labantu ... Weekly, East London, by Soga.

Rita, monthly paper of Native Presbyterian Churches, Columba, Transkei, (Rev. T. Auld).

2. *Zulu Paper.*

RELIGIOUS LITERATURE.

Bible	P. Davis & Sons.
Ukukanya Endhleleni Yimihla (Daily Light)	American Zulu Mission.
Ukuhamba no Kufundisa ku ku Jesu Kristu ...	„ „
Amazwi e-Baibeli Aketiweyo (Tracts)	„ „
Hymn Book...	„ „
Imibuzwana Ebaibeleni (Catechism)	„ „
Imibuzo Ngotshwala (Temperance Songs)	„ „
Incwadi Yemibuso (Questions on the Bible)	„ „
„ Yabelusi (Pastor's Hand Book) ...	„ „
„ Yabokolwayo (Believers' Text Book)	„ „
Incwadi Yamaculo Okuvunywa (Wesleyan Hymn Book)	Wesleyan Mission.
Umbedesha Namaculo Amawesile (Wesleyan Hymn Book)	„
Incwadi Zemibuso Yombuzo wa Mawesile (Wesleyan Catechism)	„
Indlela ye Bomi (The Way of Life)	„
Amaculu e Church (Anglican Hymn Book) ...	Anglican Church.
Incwadi Yokutandaza Ebanhleni (Prayer Book) ...	„
Incwadi Yakukuleka Ikitshwe ngu Sobantu (Prayer Book)	„

Nge'ncwadi Yomtandazo (Explanation Book of Common Prayer) ...	Anglican Church.	
Ukubjeja Kwakusa (Peep of Day)	,,	
Ukuhamba Kwesihambi (Pilgrim's Progress) ...		
Izinsuku Ezingcwele zo Nyako (Fast and Festivals of the Church) ...	,,	
Isifundo Ngendaba (for Enquiry Classes) ...	American Zulu Mission.	P. Davis & Sons.
Bible History	Berlin Mission	
Katechism	,,	
Hymn Book	,,	

EDUCATIONAL LITERATURE.

Incwadi Yabatwana (First Zulu Reader)	American Zulu Mission.	P. Davis & Sons.
Incwadi Yesibili (Second Zulu Reader)	,,	,,
Incwadi Yesibalo (Arithmetic)	,,	,,
Zulu Reading Sheets ...	,,	,,
First Zulu Reading Book	,,	,,
Second ,, ,, ,,	,,	,,

LITERATURE OF IMAGINATION, SCIENCE, HISTORY.

Ivangeli e New Guinea ...	American Zulu Mission.	P. Davis & Sons.
Ukuhamba kwe Vangeli e Afrika (The Gospel in Africa)	,,	,,
Ukuhamba Kwezwi (Gospel of South Seas)	,,	,,

PAPER PUBLISHED.

Ilanga lase Natal	Rev. S. Dube.

III. THONGA.

I. THONGA PAPER.

Religious Literature.

The Bible	Swiss Mission.	Johannesburg, 27 Height Street.
Timhaka ta Testamente Khale (Stories of the Old Testament) ...	,,	,,
Tinsimu (Hymn Book) ...	,,	,,
Katekisma ya T. ta K. (Questions on Old Test.)	,,	,,
Sikata sa Tindimana (Catechism)	,,	,,
Odusina (Tract)	,,	,,

EDUCATIONAL LITERATURE.

Shipele (First Thonga Reader)	Swiss Mission.	Johannesburg, 27 Height Street.
Buku ya Bahlayi (Second Thonga Reader) ...	,,	,,
Geography	,,	,,
Tinhlayu (Arithmetic) ...	,,	,,

PAPER.

Tihlo Ba Ntina (Dead)!

II. RONGA.

RELIGIOUS LITERATURE.

New Testament	Swiss Mission.	P. O. 21 Lourenço Marquez.
Abuku da Mapsalma (The Psalms)	,,	,,
Tinsimu (Hymn Book) ...	,,	,,
Katekisma ya T. ta K. (Questions on the Old Testament)	,,	,,
Mamane Swis (Tract) ...	,,	,,
Mahlomulo yo Kosi Yesu Kristu (The Lord's Passion)	,,	,,

Assibutiso lessi tiniswaka hi Ba-Methodist ...	Wesleyan Mission.	P. O. 314 „
Atonsimu ta Ba-Wesile ...	„	„
Katekisma nyane hi Shironga	Anglican Church.	

EDUCATIONAL LITERATURE.

Sipele, First Ronga Reader	~~Anglican Church.~~ Swiss Miss.	P. O. 21
Buku da Bahlayi, Second Ronga Reader	„	„
Bukhaneli, Ronga Grammar (by Rev. H. A. Junod)	„	„
Liçoes de coisas, Bilingual Conversation, Ronga-Portuguese	„	„
Agricultura, Bilingual ...	„	„
Historia of Portugal, Bilingual.	„	„
Chorographic, Bilingual ...	„	„
Livro de Leitona, Portuguese, with a Ronga Vocabulary	„	„
Grammatica, Portuguese Grammar in Ronga (Rev. W. Bensit)	„	„
First and Second Thonga Readers (R. Mashale).	Wesleyan Mission.	Lovedale

LITERATURE OF IMAGINATION, SCIENCE, HISTORY.

Butibi, Elementary Encyclopedia of Science, (Rev. H. A. Junod) ...	Swiss Mission.	P. O. 21 Lourenço Marquez.
Sihetana sa Ba-Ronga, Ronga Folklore (Rev. H. A. Junod)		

PAPER PUBLISHED.

O Africans.

APPENDIX II.

BASUTOLAND JUNIOR SCHOOLS.

ORGANIZATION OF GRADES I., II. AND III., AND STANDARDS I. AND II.

CLASS.	TIME TO BE OCCUPIED.	SUBJECTS.
Grade I.	3 months.	
	Reading.	1. The Vowels. 2. Two-letter syllables to be taught by means of printed letters on the Black-Board (half-text and small hand).
	Writing.	Reproduction of the above, and figures.
	Arithmetic.	Thorough knowledge of all the relations of the numbers 1 to 10, taught by means of concrete examples, including money.
	Composition.	Exercises in Observation of natural objects, and Oral Expression of what has been observed.

CLASS.	TIME TO BE OCCUPIED.	SUBJECTS.
Grade II.	6 months.	
	Reading.	Sepeleta.
	Writing.	1. Half-text (without Capitals) in script. 2. Dictation from Sepeleta.
	Arithmetic.	Thorough knowledge of all the relations of the numbers 1 to 19 (taught as above).
	Composition.	As in Grade I.

CLASS.	TIME TO BE OCCUPIED.	SUBJECTS.
Grade III.	1 year.	
	Reading.	Lipolelo.
	Writing.	1. Small Hand (script) and Capitals. 2. Dictation.
	Arithmetic.	Thorough knowledge of all the relations of the numbers 1 to 100 (taught as above).
	Composition.	As in Grade I.

CLASS.	TIME TO BE OCCUPIED.	SUBJECTS.
Standards I. & II.	1 year.	
	Reading.	*Sesuto:* Paliso and the New Sesuto Reader. *English:* The Infant Primer followed by Standard I. Reader. *Translation:* Sesuto-English and English-Sesuto.
	Writing.	A formed hand.
	Arithmetic.	As per the "Basutoland School Course, 1902."
	Composition.	Exercises on the subjects of the lessons on Observation and Oral Expression given to Grades I., II. and III.

Notes on the work in Grades I., II. and III.

1. The teaching in the Grades must be entirely in the Vernacular.

2. There should be no English Reading in the Grades. At this stage it would not be understood, and would have no educational value.

3. The three Grades may be grouped for conversational lessons in simple English. The numbers should be taught in Sesuto and also in English.

   Simple class commands in English should be introduced as the classes advance.

4. Special attention is directed to the importance of the lessons on Observation and Oral Expression. Composition will be a subject of examination in Standard III. Pupils must be prepared by being accustomed to this mental exercise from the beginning of their school course.

Notes on the work in Standards I. and II.

1. These classes should be grouped for all subjects except written Arithmetic; but greater facility will be expected from Standard II.

2. All classes (Grades and Standards) should be grouped together for the lesson on Observation, Oral Expression and Composition; but while Grades I., II. and III. will be expected to take part in Observation aud Oral Expression of what is observed, the Standards I. and II. will also be expected to reproduce in Sesuto, and more and more also in English, the thoughts which have been elicited during the part of the lesson occupied with Observation and Oral Expression.

3. All classes (Grades and Standards) should be grouped together for the Scripture lesson.

4. The Standards and Grades should not be further sub-divided.

TIME TABLE.

The following Time-Table is given as a specimen of the way in which a teacher may arrange the work of the Grades and Standards. The lesson at the head of each column is the one which the teacher is giving himself. The other particulars in each column show how the other classes may be occupied while the teacher is engaged with any one class:—

DATE DUE

DE 22'76

9-9.3

9.30-

9.35-

10-10

10.30

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11-11.30 Standards I. & II. Mental Arithmetic. Interval for the Grades.

11.30-12 Grades I., II. & III., Mental Arithmetic. Standards I. & II., Written Arithmetic.

12-12.45 All Classes: Observation, Oral Expression and Composition.

12.45-1 All Classes: Drill and Singing